N°16

A Seasonable Caution against Seducers.

IN A

SERMON

PREACH'D at the

PARISH CHURCH

OF

DARTFORD

IN THE

County of *Kent*,

On *Sunday*, *August* the 11th, 1717.

By SAMUEL HILLIARD, M. A. Prebendary of *Lincoln*, Rector of *Stifford* in *Essex*, and Lecturer of St. *Margaret*, *Lothbury*, *London*.

London, Printed: And Sold by *J. Morphew*, near *Stationers-Hall*. 1717.

Price Six Pence.

alas what grief is it to think
the freedom once I had
therefore my soul as all wills do
most bodily is and God

Mark tho 2 ca

Thomas Duran

A

SERMON,

PREACH'D at the

Pariſh Church of *Dartford.*

Coloſs. ii. 4. *And this I ſay, leſt any Man ſhould beguile you with enticing Words.*

SUch is the real *Worth* and Invaluableneſs *of Souls*, and ſuch the Excellency and Importance of *the Goſpel*, which conducts us in the way to eternal *Life* and *Happineſs*, that all *Errors* and *Illuſions*, which tend to the miſguiding and perverting *Souls*, and corrupting the *Truth* and *Simplicity* of the *Goſpel*, are of the moſt dangerous and fatal Conſequence:

Hence it is that *Heresies* are reckon'd by St. *Paul* among *the Works of the Flesh*, and plac'd in the same Rank with *Adultery* and *Fornication*, *Idolatry*, *Witchcraft*, *Murthers*, *Drunkenness*, and the like, for we read of *damnable Heresies*, as well as the *Perdition of foolish and hurtful Lusts*. And yet such is our *Folly* and *Wretchedness*, that (ever since our *first* and great *Apostacy* from God, by the Seduction of the *Devil*) we are very apt to forsake *Divine Truths*, which duly followed, would lead us to *Life* and *Happiness*, and are so *seduced*, and led aside into the crooked Paths of *Error* and *Delusion*, as to tread the Maze of *Deceit* and *Imposture*.

And tho' in *other matters*, People's having been once *cheated* and *impos'd* upon, makes 'em more *cautious* and *wary* that they be not deluded a *second time*, and few are so *fool-hardy* as not to be *shy* of that *Snare* wherein they have been *once* already *entangled*, yet (which is our *deplorable State*, o

rath

rather *Folly*) ever since the *Devil* deluded us *in Paradise*, we have been but the *more apt* to be deceived by *Him* and his *Instruments*; for the *first* grand Delusion *there* put upon *us* (like the first Wedge driven into a Logg) *made way* for all his delusive *Fallacies*: Nor are Men in this *State of Sin* and *Shortsightedness* apt only *themselves* to be *deceived*, but (which aggravates and adds to the wretchedness) being *deceived themselves*, they are diligent and industrious *to do the same by others*; as People infected with the *Plague*, have, as it's said, as *part* of the *Disease*, their *Desires*, as inflam'd as their *Blood*, to *spread* the *Contagion*. Upon all which *Considerations*, the *Apostles* of our blessed *Lord and Saviour* have been very zealously *sollicitous* to *antidote* the Disciples of their *Lord* and *Master*, against the *Danger* and Mischief of *Deceit* and *Imposture*, to prevent their being *seduc'd* and misled into *destructive Errors*, and *imbibing* such

Doctrines

Doctrines and *Principles* as might pervert their *Faith*, and hazard their *Souls* through the subtle Artifices of *Fraud* and *Illusion*.

They very well knew, that *this* was *one great* Design and Purpose of their *Apostleship*: Ephes. iv. 14. *God gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, that we henceforth be no more Children, toss'd to and fro and carried about with every Wind of Doctrine by the sleight of Men, and cunning Craftiness whereby they lye in wait to deceive.* It was their great *Concern*, the *chief* Business they were to be employ'd in, not only *to feed Souls with saving Knowledge*, and wholesome *Truths*, but also to *preserve* 'em from being *poyson'd* with pernicious *Errors*: To this purpose it is that St. *John* exhorts so earnestly 1, 3, 7. *Little Children let no Man deceive you.* And so again, St. *Pet.* ii. 3, 17. *Ye therefore beloved, seeing ye know these Things before, beware*

lest

leſt ye alſo being led away by the Error of the Wicked, fall from your own ſteadfaſtneſs. And the great *Apoſtle, St. Paul,* was not in this matter leſs *zealous* than the *reſt,* Heb. xiii. 9. *Be not carried about with divers and ſtrange Doctrines, for it is a good thing that the Heart be eſtabliſh'd in Grace;* and ſo again, *Epheſ.* v. 6. *Let no Man deceive you with vain Words, for becauſe of theſe things comes the Wrath of God upon the Children of Diſobedience.* And 2 *Cor.* xi. 3. *I fear* (ſays he to the Chriſtians at *Corinth*) *leſt by any means, as the Serpent beguiled Eve thro' his Subtilty, ſo your Minds ſhould be corrupted from the ſimplicity that is in Chriſt.* Alluding to the *firſt* original and great *Example* of *Fraud* and *Deceit.* Thus in the Text,

Having told the *Coloſſians* what *Care* and Pains he had taken to keep 'em in a right *Underſtanding of the Myſteries of the Goſpel,* and preſerve in 'em *a ſound Knowledge* of their *Duty,* both in *Faith* and *Practice,* he lets 'em *know* that

that all his *Care* and *Pains* was to prevent their being *inveigled by Seducers*, whose soft *Flatteries*, and fallacious *Courtship*, was only to ingratiate *themselves*, whereby they might the *more effectually* pervert *'em* from their *Principles*, and the *Faith delivered to the Saints*; *this I say* therefore (says he) that is, I give you this *Caution*, I earnestly persuade *you* to be upon your *Guard*, *lest any Man beguile you with enticing Words.*

From which *Passage* I shall observe to you,

I. That there always *have been*, still *are*, and hereafter *will be*, People *in the World*, whose *Designs* and *Endeavours* are to propagate *Errors* and *Delusions.*

II. That such *Impostors* and Decievers of *Souls*, *ensnare* and *beguile* 'em by the most specious and plausible *Methods*, *the cunningest and most enticing Words.*

III.

III. The *great Danger* that there is of being *beguil'd* by *ſuch*, ſhould excite in us the *exacteſt Circumſpection*, and engage us to exerciſe our *greateſt Care*, leſt *we* be *beguil'd unawares*. And,

Laſtly, The proper *means* to prevent our being impos'd upon by any *Frauds* or *Impoſtures* of that Nature, namely, by having our *Minds* enlightened with a *ſound Knowledge* of our Duty, and continuing *ſtedfaſt* and *immoveable* in our *Principles*. The

Firſt Thing I obſerv'd was, that there *always have been*, ſtill *are*, and hereafter *will be*, People in the World whoſe *Deſigns* and *Endeavours* are to propagate *Errors* and *Deluſions*; ſuch make it their *Buſineſs* to *deceive* and *beguile* Peoples *Underſtandings* and *Judgments* by captious and ſophiſtical *Reaſonings*, and ſo (pretending to be the *only Teachers of Truth*) adulterate it with ſuch

mixtures of Falshood as have only a fair *Resemblance* and plausible *Appearance of it*; of these our *Blessed Saviour* foretold us *Matt.* xxiv. 24. *There shall arise false Christs and false Apostles*, and (if it were possible) *they shall*, by their Frauds, *deceive the very Elect*. This the Apostle means by *the slight of Men and their cunning Craftiness, whereby they lye in wait to deceive*; such Crafts-Masters the *Church of God* has been pester'd and disturb'd with in *all Ages*, *Heathenish*, *Mahumitan*, *Jewish*, *Socinian*, *Atheistical*, *Heretical*, and *Scismatical Deceivers*.

Add further, the wretched *Ignorance* and *Stupidity*, and sometimes *ill Designs* of such as endeavour to *beguile People*.

Some deceive others being *deceiv'd themselves*, and thro' Mistake *do the Work of the Devil*, while they verily think they are promoting the Interests *of Christ's Kingdom*; this is (its true) attended with *less Guilt* to *themselves*, but

but with *no leſs Danger* to thoſe who hearken *to*, and are *perſwaded by 'em*; for *ignorantly* believing *the Errors* they *advance*, they ſtrive to perſwade *others*, with more *Eagerneſs* and *Fervency*, as imagining they are *doing 'em good Service*, when they are but the more effectually *deſtroying 'em: Poyſon* is not a whit the *leſs malignant and deſtructive* becauſe it is adminiſtred by an *unhappy Miſtake*, or by *one* who ignorantly took it *for a Remedy*.

Others (true *Sons* of the *Devil*) beguile *People* meerly out of a villanous *Deſign* and ſiniſter *Purpoſe*, who the better to promote their *Vain-glory*, or ſome ſordid *ſecular Intereſt*, make it their *Buſineſs* to go about to *pervert* and *deceive:* Theſe, to advance themſelves *to Worldly Grandeur*, matter not what *Doctrines* they broach, or evil *Principles they advance*; hence it is that there are ſo many furious Abetters of thoſe abominable *Hereſies* ſo *lately re-viv'd* in oppoſition to the *ſound Princi-*

ples of *our Church*, and which tend to the overthrow of *our Constitution*, as well as of *Christianity itself*; no wonder then when *a Prelate* shall lay it down *for Doctrine*, that Christ's *Subjects are equally his Subjects, and as such equally without Authority to alter, to add to, or to interpret his Laws*, that so many of the meanest Mechanicks have disguis'd themselves with a *Cloak* and a *Band*, and from *Weavers*, *Coblers* and *Tinkers*, set up for *Teachers* and *Preachers*, and think they have *as* sufficient an *Authority* so to do, as the *best* Episcopally Ordain'd *Ministers in Christ's Church*; no wonder if *such*, the better to effect their *base Designs*, use all the *ensnaring methods* that possibly they can, to lead the *Ignorant* into *Error*, to draw away the *Wavering*, and to pervert all who are not *settled* and well *grounded* in the *Truth*.

Others again, such as *Simon Magus* (and many since him) out of a vain Affectation of being thought the *Head*

and

and *Leaders* of a *Party*, have inveigled *such* as have been *unstable* and subject to *itching Ears*, *hunting after Novelties*, and thereby *drawn multitudes of Disciples after 'em*, Acts viii. 9. *There was a certain man call'd Simon, who bewitched the People of Samaria, giving out that himself was some great One.*

Some do it (as I observ'd) purely to *enrich* themselves; *these* use their Cunning only for *Preferment*, *running into the Errors of Balaam for Reward*, such were those whom the *Apostle* cautions against. 1 Tim. vi. 5. *If any man teach unwholesome words, and not according to the doctrine of the Lord Jesus Christ, he is proud, knowing nothing, but doting about questions and strifes of words, whereof comes envy, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thy self*, v. 10. But this is not *all*, for as he adds, *the mouths*

of

of such ought to be stopped, because they subvert whole houses, teaching things they ought not for filthy lucres sake. 1 Tit. 11. That *Seducers* should thus wickedly endeavour to *pervert Souls* only to *fill their own Nets*, was no more than what St. *Peter* had long *before*, and no less *plainly* foretold, Ch. ii. 2, 3. *thro' covetousness* (says he) *shall they with feign'd words make merchandize of you: whose judgment now of a long time lingreth not, and their Damnation slumbreth not.*

Having thus made good the *first* Observation, namely, That there *always have been*, still *are*, and hereafter *will be* People in the World whose *Designs* and Endeavours are to promote *Errors* and *Delusions*, the next Remark was, That such *Impostors* and deceivers of *Souls* make use of the most *specious* and plausible *methods*, the cunningest and most *enticing Words to ensnare and beguile with.*

By enticing Words, the *Apostle* means Perswasions of the *softest* and smoothest

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Language, thoſe ſophiſtical *Inſinuations* and rhetorical *Blandiſhments*, wherewith they (who are skilful to deceive) tickle *the itching Ears*, and allure and inveigle *the eaſy Belief of their* credulous and unwary *Diſciples*; ſo St. *Paul* deſcribes 'em, *Rom.* xvi. 8. *they who cauſe Diviſions are ſuch as ſerve not the Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches decieve the Hearts of the ſimple.* All the erroneous and ſcandalous *Doctrines, maintained* and aſſerted by *ſome Right Reverend Hereticks* in the *Church*, as well as other *Scepticks* and *Diſſenters* out of it, are chiefly to be aſcrib'd to *this Artifice*: To *this* are owing the impudent Affronts offer'd to *our Bleſſed Saviour's Divinity*, and the Doctrine of the ever *Bleſſed Trinity*, the Authority of a *Divine Miſſion*, and Miniſtration of *Teachers* and *Paſtors in Chriſt's Church*, &c. which of late have been ſo boldly *attack'd*, to the *Diſhonour of God*, the Scandal of *the Church*, and the

the Offence of all *good* and sober Christians; these things have with *Artifice* and *Cunning* been so managed as to get *Proselites* to account 'em no parts of *Christian Religion*; I say these vile Errors, which must overthrow all *Christianity*, and are dispers'd among *you of the Christian Laity*, are owing to the *enticing Words* of *false Teachers*. So also are the *Schisms* and abominable *Tenets* of *Fanatical Dissenters* owing to the same *cunning Artifice* of their deluding *Leaders*, who, by *whining* and *canting*, by pretending to more than ordinary *Sanctity* and *Holiness*, *seduce the unwary*.

A notable Instance of this we have in *faithful Cummin*, a Popish Priest, and Dominican Friar, in the Reign of Queen *Elizabeth*, who (*tho' he was not kept and caress'd in a Bishop's Family, and made his Companion and Confidant*) yet pretended to be a *Protestant* of more than ordinary *Zeal* and *Sanctity*, and the better to delude the *People* revil'd the *Book of Common Prayer*, &

a Tranſlation only of the *Maſs Book*, and ſet up an extempore way of *Praying* of his own, aſſerting *that* to be the only *true ſpiritual Way of Praying* in Chriſt's *ſpiritual Kingdom, the Church*; and that *ſet Forms* is a *ſtinting of the Spirit*, and no way agreeable to *Chriſt's ſpiritual Kingdom*. This took ſo wonderfully with the *ignorant People*, and he gain'd ſuch a Multitude of *Proſelytes*, that the *Queen* and *Council* order'd *his Apprehenſion*; but, *he* making his *Eſcape*, his chief *Followers* declar'd, they never *ſaw* ſo heavenly and *zealous* a *Man*; and urg'd, that he uſed frequently to rail againſt *the Pope* and *Church of Rome*; inſomuch that when *this* was noiſed at *Rome* (where he fled) and the *Pope* taxed him with reviling him in *England* among the *Hereticks*, he made this Reply; 'I *confeſs* my *Lips* have uttered what *my Heart* never thought: Your *Holineſs* little thinks what *Service* I have been *doing* You: I have

'preach'd *(said he) against set Forms* 'of *Prayer*, and call'd the *English* 'Prayers, *English Mass*, and have per- 'suaded several to *pray Spiritually ex-* 'tempory; and this has so much ta- 'ken with the *People*, that the *Church* 'of *England* is become as *odious* to that 'sort of People I have been *proselyt-* 'ting, as *Mass* is to the *Church of Eng-* 'land; and this will be a *Stumbling-* 'Block to that *Church*, so long as it is 'a *Church*.' Upon which the *Pope* commended him, and gave him a Reward of 2000 *Ducats* for his *good Service*.

Thus you see to what the first beginning of *Schisms* and *Dissenters* among us *is owing*: And from this *vile Seducer* have their *Leaders* ever since *gone about* propagating *Lies* and *Divisions*, *Conventicles* and *Separations*, deluding *silly Women, and more silly Men*; and what's wanting in *true* and *solid Reason to deceive the Hearts of the simple*, they make up with *enveigling Artifices*, *enticing* and alluring *Speeches*.

Truth

Truth is a *Jewel* that is its own *Ornament*, and its *Simplicity* the richeſt and beſt *Dreſs*; wherefore the *Apoſtle* St. *Paul* tells the *Corinthians*, that in his *addreſſes to 'em, he came not with excellency of Speech, or of Man's Wiſdom, but declared to 'em the Teſtimony of God:* Whereas *Error* (tho' bold eno') dares not appear in its *natural Dreſs* and *Complexion*, in its *true* genuine *Features*, leſt its *Deformity* ſhould be ſeen and *detected*; this 'tis *conſcious* to itſelf of, and therefore *trys* to enamour with a *gaudy Trim*. *Celſus* and *Porphyry*, *Julian* and *Pelagius* of Old, *Calvin* and *Fox*, *Muggleton* and *Naylor*, and many others of late Years (Ring-Leaders of *Quakers*, *Anabaptiſts*, and other *Schiſmaticks* in the *Church*, and *Rebels* in the *State*) have with admirable *Skill* and *Dexterity* manag'd the infamous *Arguments* they took in *hand*, and dreſs'd 'em up in ſuch plauſible *Colours*, that Multitudes who have not been well *principled*, or who are *giddy*

and *wavering*, apt to be *toss'd to and fro, have been seduced and misled by their enticing Words* and cunning *Sophistry*.

Now, since *this Malignity* is so *fatal*, and the *Danger* there is of being *deceiv'd* by it, is so *great*, this should, as I argu'd,

Thirdly, Excite in us a *diligent* Care and *Circumspection*, lest we be *deluded* by any, who *thus lye in wait to deceive by such* subtle *Artifices* : *That* which should engage us to be the *more* upon our *Guard*, is, that *two* of the most precious and valuable Things in the *World* are endanger'd by being *imposed upon* and *beguil'd* in Matters of *Religion*, namely, the *Truths of God*, and the *Souls of Men*, which made the *Apostle*, in the *Text*, so sollicitous and *zealous* in the *Case*, *lest any Man should beguile his Colossian* Christians, whom he had so tender a *Regard* for; and sure he was not so *affectionately concern'd* and careful, that *they*, or *we* (for *whose Instruction these things were written*

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ſhould be remiſs and *negligent*; *we* (I ſay) who are as liable to be *perverted* as ever the *Coloſſians* were, *falſe Teachers* abounding amongſt us *Now*, as plentifully as among them of *Old*, which gives as great *Cauſe* for the exerciſe of vigilant *Caution* (that *no Man beguile us with enticing Words*) as ever *they* had: The Multitude of *Deceivers* who abound ſo much *every where*, and the *pernicious Deluſions* they make *uſe of*, the plauſible *Pretences*, ſubtle *Arts* and Methods of *Flattery* (wherewith they *inſinuate* themſelves and their abominable *Notions*) make it abſolutely *neceſſary* for us to attend upon *our Duty*, and to be always *watching* againſt *Seducers*, that we *ſuffer* nothing to *decoy us* from any of the *ſound Principles of the Church* we are Members *of*, whoſe *Faith* we have embrac'd, and in the Profeſſion and *Practice* of whoſe *Doctrines* we ſhould reſolve to *live and die*.

If *we* liſten to the *Devices* of any who *lye in wait to deceive*, or by *negligence*

gence and inadvertence embrace *erroneous* and false *Principles*, they'll soon *mislead* us into the absurdest *Delusions*; by this Means, from *zealous Sons of the Church*, and *loyal* Members of the *State*, we may commence biggotted *Schismaticks*, and furious *Rebels*, void of all *Fear*, *either of God or Man*, and so ripe for *Destruction* and a just *Judgment* from *both*: being *once misled by the wicked* to imbibe dissolute *Principles*, they will naturally be *attended* with the most profligate *Practices*.

But, as was *observ'd* in the last *Place*, If we take *due Care* to have our *Minds* inlightned with a *sound Knowledge of the Truth*, it will be a proper *Means* to prevent our being *impos'd upon* by Frauds and *Impostors*; for *these* are easily detected by a sound Judgment, according to that of our *Blessed Saviour*, Matt. vi. 22, 23. *The Light of the Body is the Eye; if therefore thine Eye be single, thy whole Body shall be full of Light*

Light: but if thine Eye be evil, thy whole Body shall be full of Darkness. If therefore the Light that is in thee be Darkness, how great is that Darkness! As tho' our *Blessed Saviour* had said, what the *Eye* is to the *Body*, that the *Reason* of our *Minds* is to the Management of our *Actions*; the *one* governs and directs the *outward Man*, the *other* the *inward*; and as *he* is wretchedly *absurd*, who (having his *Eyes in his Head*) wilfully *shuts 'em*, and runs headlong upon *Dangers*, so is *he* no less *ridiculous*, who (having a *Mind* rightly *instructed*, and a *rational Soul* truly *inform'd*) suffers *himself* to be *deluded* by any *Impostors*.

When we have *embraced* a sound *Knowledge* of our Duty, we are in a *fair way* to make an *happy Conclusion*; for since *we know*, and are *rightly inform'd* in it, there's no miscarrying thro' *Ignorance*. But if, on the other Hand, the *Light that is in a Man be Darkness*; if his *Principles* be *false* and

and *corrupt*, this will *influence* all his Actions the *wrong way*.

People may so vitiate their *Minds*, and debauch their *Understandings*, as to call *Evil Good, and Good Evil*; and then no wonder if they *turn Religion into Rebellion*, and *Faith into Faction*, if they *commit Sin with greediness*. Much to this Purpose the *Holy Jesus* Discourses, *Matt.* xii. 33. *Either make the Tree good, and his Fruit good, or else make the Tree corrupt, and the Fruit corrupt; for the Tree is known by its Fruit*; that is, as the *Fruit* follows the *Nature* of the *Tree* that bears it, so do the *Actions* of *Mens* Lives *answer* the *Principles* of their *Minds*; wherefore we are injoin'd to *keep our Hearts with all Diligence*, that we may be *stedfast* in an *Orthodox Faith*, and a *Practice* agreeable to it; for to be *fix'd* and settled in the Sound *Doctrines* we are *taught in the Church of* England, is the best Security against *Fraud* and *Imposture*.

St. *Paul* having juſt before the *Text* aſſerted, that *in Chriſt Jeſus are hid all the Treaſures of Wiſdom and Knowledge*, he thence addreſſes *himſelf* with the utmoſt Fervency to 'em, *This I ſay*, that is, I direct you to the *inexhauſtible Treaſures* that are ſtor'd up in *Chriſt Jeſus*, that you may *be made wiſe by his Wiſdom, leſt any Man ſhould beguile you with enticing Words*; that is, *diligently hearken* to the Inſtructions of the *Holy Jeſus, hold faſt the Doctrines* agreeable to the *Goſpel of our Lord and Saviour*, the great and wiſe *Teacher*, and they'll ſufficiently *diſſipate* the illuſive Enchantments of *Deceivers*.

The ſame *Apoſtle* reprehends the *Galatians* for their fickle *Inconſtancy*, Gal. iii. 1. *O fooliſh Galatians, who hath bewitch'd you, that ye ſhould not obey the Truth? I marvel that ye are ſo ſoon removed from him that called you unto another Goſpel; but there be ſome who trouble you, and pervert the Goſpel of Chriſt.* For *us* to be well *principled*, and

rightly *established* in the *Truth*, will effectually confound the *Eloquence*, *Wit* and *Subtilty* of *false Teachers*: There are (it's true) too many Exceptions from this general *Rule*, the *Church Militant* having been pestered with *Renegadoes* in *every Age*, who for *worldly Interest* and *Grandeur* have turn'd *Apostates*, chang'd with *the Times*, and join'd Hand in Hand with any thing that seem'd to be *uppermost*; hence it is, that *some* have professed to be of the *Church* one *Day*, have sided with the Interest of *Papists* another, and of *Fanaticks* a *third*; and *these* are as ready to be any thing else when the *Time* shall *serve*; but the *Fall* of *such*, who (whatever they pretend) are of no *Religion* at the bottom, ought to be no stumbling *Block* to us: It's no *strange thing* that among such a Multitude of *Professors* *some Time-servers* should scandalize and reproach their *Profession*; St. *John* has told us, what may abate the *strange-*

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ness, and remove the *Scandal of all such*, John i. 2, 19. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.*

Pride, Ambition, and covetous Desires of the *things of this World*, influence many too powerfully: This made *Demas* abandon St. *Paul*, and the *Gospel too*, 2 Tim. iv. 10. *Demas has forsaken me, having lov'd this present World, and is departed from Thessalonica.* The *Thorns in the Parable* (the Riches and Gratifications of this *World*) *choaked the good Seed*, that it came to no *Perfection*. *Thirty Pieces of Silver* influenc'd *Judas*, both to *desert* and betray *his Lord and Master*: But if *we* are true *Disciples of the Holy Jesus*, and real Lovers of his *Church* (instead of *deserting* or *betraying* it upon any *Consideration*) we shall maintain its *sound Principles*, and an agreeable *Practice*,

in Opposition to all *Difficulties* or *Dangers*. It's easily *observ'd*, how *zealous* the *blind Sectaries* among us are in their *Errors*, even to the utmost *Biggotry*; in *such* times of *Error* therefore, *we* are (as the Apostle injoins) *earnestly to contend for the Faith* and sound Doctrines *once delivered to the Saints*; to *hold 'em fast, and not let 'em go:* We, who are Members *born* and *baptiz'd* in the *Communion* of our most excellent *Church*, ought to be upon our *Guard*, to Fence against all its *Enemies* and *Opposers*.

Popery, Popery, has of *late Days* been the delusive Cry, *while Atheism* and *Fanaticism*, *Infidelity* and *Schism*, *Presbytery* and *Knavery*, have gain'd Ground, and spread their malignant Contagion: These are *Enemies* actually nourish'd within our own *Bowels*, and neither want the *Will* nor *Cunning* to undermine the *Foundations*, and blow up the *Superstructure of our Constitution:* These are restless

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Adversaries, who are always *going about to beguile* People with *their enticing Words*: . The imminent *Danger* therefore we are in from their evil *Devices*, should *unite us* in an inviolable *Fidelity* to our most Holy Mother *the Church*, lest the *Enemy's Strength* and *Cunning* be more prevalent by our *Fickleness* and *Instability*: We are *too sensible* of their *Devices*, and cann't but see how *subtily* they work upon the *Ignorant*, as the Apostle describes 'em; 2 *Tim.* iii. 6. *Having the Form of Godliness, they creep into Houses, and lead captive the silly*; against all such we had need be *watchful*, lest they draw *People to their Ways* and Opinions: We know the greatness of their *blind Zeal, who compass Sea and Land to make one Proselyte*, and should be as *careful* to prevent the evil Effects of it.

One *Way* to effect it, is, to do *all we can* towards the instilling *sound Principles* into the *Minds* of the *Ignorant*:

rant: This cann't be better *done*, than by the *Care* that is now *taking* in the *sober and religious Education of poor and distressed Children:* By this Means (thro' the *Blessing* of *God*) *good Principles* will *grow* up with their *Years*, and make 'em *useful* to the *Publick*; so that *hereby* we shall furnish the *next Age* with a Set of *zealous Church of England-Men*, who having (even *from the Days of their Youth*) imbib'd its sound *Doctrines*, will be enabled to *defend* and *assert its Cause*, against all *heretical* or *schismatical Opposers*. The *Dissenters* (those inveterate Enemies to our *Church*) have of *late* set up several *Schools* to seduce *Souls* to their *Errors*; *we* ought certainly to be as *zealous* in providing an effectual *Remedy against it*, that by our chearful *Contributions*, and liberal *Alms-giving* towards the *Teaching and Cloathing the Poor and Needy in the Land:* They may be instructed in such *good* and sound *Principles*, as will prevent their being

being *ſeduc'd* by any *Error of the Wicked.* This will tend to a general Reformation of Manners; by this *Charity* poor Children, who might otherwiſe be Curſing and Swearing, Pilfering and Stealing about your Doors, will be diſciplin'd in the Fear of God, and thoſe *Mouths* which were accuſtom'd to *Oaths* and *Curſes*, taught to *ſound forth* his *Praiſe* and *Glory*: ſo ſhall we, inſtead of trembling at their *Blaſphemies* in the *Streets*, be delighted with their *Hallelujahs* in our *Churches.* This then is a *Bleſſed Work* indeed! and what God will abundantly *Reward*; for *they who are inſtrumental to turn Souls to Righteouſneſs, ſhall ſhine as the Stars in the Kingdom of God for ever and ever.* If therefore we would hope for an ineſtimable *Bleſſing* in *Heaven*, we muſt remember to give *liberally* and *freely*, to encourage ſuch *good Works* upon *Earth.* Which, that you may all do, and be eter-

eternally Blessed and Happy, God of his infinite Mercy grant, for the sake of our Saviour Jesus Christ, *To whom, with the Father, and the Holy Ghost, Three Persons, and One God, be ascribed all Honour and Glory, both now and for ever.* Amen.

FINIS.